XIII

The End of CHRIST'S Advent;

A

SERMON

Preached in the

CATHEDRAL-CHURCH

OF

NORWICH,

ON THE

Two and Twentieth of *June*, 1684.

By *ERASMUS WARREN* Rector of *Worlington* in *Suffolk.*

LONDON.

Printed by *H. H.* Jun. for *Robert Clavell* at the *Peacock* in St. *Paul's* Church-Yard, and Sold by *George Rose* Bookseller in *Norwich.* 1684.

RODERIANA BIBLIOT

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TO THE

RIGHT REVEREND

Father in GOD

ANTHONY

Lord Bishop

OF

NORWICH.

My Lord,

WHAT *a worthy Pattern of Orthodox steddiness your* Lordship *has been, in our infamous times of mobility and mutation, is evident to all: And therefore this discourse*

knew not whither so naturally to direct its motion, as to such a Center. Nor was it sooner determined into that tendency, but it was greatly confirmed and quickened in the same, by this consideration: That your Lordship *was ever a strenuous Asserter of Really Ancient and Catholick Truth. Yea, when others durst not give it so much as due countenance; your* Lordship *afforded it generous Entertainment, and Honoured it with Zelous Vindication and Patronage. And where Truth in general found such noble Welcome and Protection; the sacred Verities here contained, presum'd themselves intitled to kind reception, sutable to their respective weight and dignity. This encouraged them to present themselves to your* Lordships *hands; when the joynt importunity of Friends and Strangers, temted them from mine.*

I could wish, my Lord, that the Sermon held better proportion to its excellent subject. But so pregnant and vastly fruitful is that; that to discourse it up to its genuine fæcundity, would be a task too great for the Tongues of Angels; and therefore no wonder if mine faultered in it.

It was grave advice of the wise * Pythagoras, * Porph. in vit. Not to carry the Pictures of the Gods in little Rings. Thereby insinuating how improper it is, to exhibit the DEITY in narrow Symbols, and pourtray His MAJESTY in slighty semblances; to stamp His Greatness in a trifling impress, and crowd him into a diminutive and incompetent Character. This admirable Rule I must own I have violated, nor need any impeach me as guilty in the case, but my conscious apprehensions. I know I have injured

injured the Divinest JESUS by striving to magnifie Him. But so must the best do as well as I, that dare venture to describe Him in His lowest Glories: Tho this is extremely laudative too; as it bespeaks Him exalted above all commendation.

Should any go about to Paint a Voice, to shew its sweetness; or to Landskip Music, to express its harmony: Their endeavours must needs prove insignificant, because Art affords no Analogous Images or Types so curious as can exemplifie them. And for the same reason, vane must the attempts of all Mortals be, that would fully accompt for JESUS's Perfections. They want expressions to decipher them, nor can they tell where to find a supply. Were Rhetorick it self Subpena'd in, with all the copious variety it has; and set to declare His inexplicable nature, or

indearing

indearing *favours to the Children of Men; all it could say, would amount but to florid and decent obloquy; to an elegant Libell, or Gentiel disparagement.*

But then (*which is the scope of all this*) how happy, my Lord, are we Christians, that serve a Master, of such ineffable magnificence. *A Prince so incomparably Sweet and Heavenly, that there is no uttering His nature or his kindness. To attemt to do it, is at once to undertake an impossible work, and run our selves directly upon most certain frustration.*

Pray, my Lord, *I most humbly beseech you, to this* Illustrious JESUS (*the Glorious, but wronged Argument of my Discourse*) *that I may serve Him conscionably in my inferior capacity; and honour Him in imitating that* rare example *of vigilance and fidelity;*

which

which your Lordship, *in your eminent and deserved station, laudably set before me. So I shall be sure to approve my self,*

My Lord,

Your Lordships ever obedient Son and Servant,

Erasmus Warren.

1 Tim.

1 Tim. 1. 15.

CHRIST JESUS came into the World to save Sinners.

THO excite and call forth our best attention to the Words rehearsed, the HOLY GHOST has prefac'd them in a solemn manner, and grac'd them with an high and pompous Introduction. *This is a faithful saying, and worthy of all acceptation.* What more could have been said in so short a Period, to rowze us to serious animadversion of them?

There are *two* things that mightily commend a Doctrine or Aphorism, to the fixed notice and observation of Men. The *Verity*, and *Acceptability* thereof. And both these are eminently combined in the recited sentence: For it is πιστὸς λόγος, *a faithful* or credible *saying*, and πάσης ἀποδοχῆς ἄξιος, Worthy *of all* reception or *acceptation*. If I can prove the first, the latter will follow of its own accord. If I can make it out to be *True*, that CHRIST came into the World to save sinners; the Position must needs be very *Acceptable*, because of singular advantage to us.

And that it is a great and notorious Truth, may be argued with powerful and evictive evidence, from these three Topicks.

1. Divine Testimony.
2. The Titles of CHRIST. And
3. The course or tenour of his Terrestrial Life.

First, This is manifest from *inspired Testimonies*; which are every where respersed in the New Testament. And so I pass by all those Types and Prophecies, of his coming as a SAVIOUR, contained in the Old: Which might well be call'd in as unexceptionable witnesses to the Proposition. It may serve our purpose to note, that the Four Evangelists confirm the Article, by their joint suffrage and attestation. St. *Matthew* asserts it in his Gospel; *The Son of Man is come to save that which is lost.* St. *Mark* avers it in his; *I came not to call the righteous, but sinners to Repentance.* St. *Luke* in his; *The Son of Man is not come to destroy Mens lives, but to save them.* And St. *John* in his; *I came not to judge the World, but to save the World.* And to these in this case, are Apostles Symphonous and the exactly consentient. But we need not the concurrence of Parallel Quotations out of their Writings, to settle us in the belief of so generally a received and approved Principle.

Matt. 18. 11.
Mark 2. 17.
Luke 9. 56.
John 12. 47.

Secondly, It is apparent from *the Various denominations that are given to CHRIST*, he is stiled a *King*. And it is the Office of a King to save his Subjects from the mischiefs and hostilities that their Enemies machinate and contrive against them. He is called a *Shepherd*, the *Good Shepherd*; and it is the part of a Good Shepherd, to save his Flock from spoil and violence; and such piteous havock and dilaniations, as ravenous Wolves and rapacious Vermin would make amongst them. He is said to be the LIFE: And therefore when he came, it was (most assuredly) to save us from Death; Or (as himself expresses

expresses it) *That we might have life, and that we might have it more abundantly.* But what need we go farther than the venerable Appellative, mention'd in the Text, JESUS? In this we may read him the Author of our Salvation, in great Letters. To that sense was the name expounded, when by the Angel it was first imposed: *Thou shalt call his name JESUS, for he shall SAVE his People from their sins.* St. Matt. 1. 21.

Thirdly, It is Evident from *the manner or condition of his Life*, in the state of humiliation, and the days of his flesh. It was little else than a concatenation or producted series of miseries and sufferings; all which must have a direct tendency and subservience to the Salvation of sinners. For if this were not the drift of his Travels and Penances, it will be hard to find the reason of their Infliction; the nature of God being infinitely good, and the Providence of Heaven accurately just, and the person of our LORD, not only immaculate, but of perfect Sanctity. For tho he was called a *Samaritan*, and counted a *Dæmoniac*, and reckoned with Transgressors; yet he knew no sin, nor was there any guile found in his mouth. No, he was harmless, and blameless, and the SON of GOD without rebuke: Whiter than the Snow, and Purer than the Light, and Brighter if possible, than Holiness it self. None could charge him with the *shadow* of a Trespass against GOD; nor in judicial Process convict him of a crime, or any thing like it, against Men. He was the most glorious Practist of all Righteousness that ever lived: And as he came to fulfill his Fathers will, so he did it in exactest measures. His life was clear from all miscarriages, and his obedience commensurate to the whole Law, in its fullest Latitude of injunctions. He was so far from resisting the Heavenly mind, and

acting contrary to the Divine pleasure; that he never violated any *Political* or *Humane* Sanctions, provided they were just in their Constitution, and in their Observance warrantable.

And hence it follows, that when he was afflicted and strangely abused, it was not for any *personal* faults or delinquencies, because he *had* none. And since he could not suffer and die as he did, for any obliquities or misdemeanors of his *own*, it remains he did so for *nobler* causes, and to higher and more excellent ends and purposes. To perform a work of ampleſt Charity, and an office of Mercy for the World of sinners. To reconcile them to the DEITY they had Rebelliously slighted, and prevent the ruine of those precious Souls they had rashly forfeited; by giving his Blood for the deletery of their Offences, and his inestimable life for the price of their Redemption.

And to make it clear that the *passive part* of his life upon Earth, ministred to the design of expiating our sins, and redeeming us from the punishments and torturous severities due unto them; he is said in Scripture, to *bear our sins*; to be *wounded for our transgressions*; to be *bruised for our iniquities*: and where there is mention made of his dismal Sufferings, they are referred to *us*, and put as it were upon *our* accompt. And truly unless by his Sufferings he saves us from sin; he is *falsly* stiled a SAVIOUR and DELIVERER by the Infallible Writers. For as every one sees, they that are CHRIST'S, are liable to infelicities, as well as others. To as many fears, and dangers, and miseries, and deaths as any in the World. Yea, for their being the Servants and Disciples of JESUS, they are *more* liable to these, than *other Men*. So that, if his sufferings do not rescue

cue them from their sins, he is in *no sense* a SAVIOUR at all, but rather a *betrayer* of his people: By ingaging them in that Religion, which exposeth them to those evils, that otherwise would fall more seldom, and less heavy upon them.

The Doctrine then is True, *CHRIST JESUS came into the World to save sinners.* But *Why he rather than another?*

The reason is easie, and soon given; *because none besides him was able to do it.* To vanquish death, and deprive it of its sting; to conquer Hell, and disarm it of its power; to satisfie the Law, and to bear away its curse; to pacifie the wrath of an incensed GOD, by doing right to his offended Justice; and to redeem a number of captivated Spirits, by expiating the guilt of their horrid impieties; is a work of no less than insuperable difficulty, to any but him with whom all things are possible. If the weight and pressure of this ponderous burthen, had been laid upon the shoulders of the strongest Angel, it would have sunk him immediately into perdition, and there have kept him for ever and ever. And if the loftiest *Angel* could not save the World, how much less able is any *Man* to do it? The Soul plung'd into Hell Five Thousand Years ago, is as far from satisfying for her *own* improbities, by what she hath indured; as if she were thrown in but *yesterday*. And when she has there been excruciated Five Thousand times as long, her satisfactions will still be as short and imperfect, as they were the first moment she began to flame. And if a man by suffering the infernal plagues, cannot make amends for his *own* enormities; then how much less for the superabounding wickedness of *all the World?*

That

That no Creatures are able to *satisfie* for our sins, and so to *save* our Souls; is demonstrated thus.

This Satisfaction they must effect, either by *duties* or *sufferings*: But by neither of these ways can they do it; and therefore not at all.

1*st*. Not by *Duties*. For the best obedience performable by them is due to GOD as the Author of their beings. And if all their obedience must go to HIM, as payment of a debt which they owe themselves; how can any of it be imploy'd towards Satisfaction for others? Yea God is not only the Author of their beings, but moreover the Donor of that very power, whereby they yield obedience to himself. And so they are the more oblig'd to Him still, but have the less ability to satisfie either for their own, or others immoralities. Nor

2*ly*. Can they do it in way of *punishment*. For our sins being perpetrated against an Infinite Majesty, do so become of an Infinite malignity, and are not to be expiated but by an Infinite penalty. But creatures, being finite, are utterly incapable of punishments that are infinite, unless they be so in way of duration. And should any undertake to suffer punishments *always* to endure, thereby to satisfie for the sins of Men; when would this satisfaction (so making) be finisht? How would our Salvation ever be accomplisht? And because none could do this mighty Work, besides that adorable one in the Text, therefore he was pleased to set his hand to it; *CHRIST JESUS came into the World to save sinners.*

But *by what means is it done?* Why, by *entire satisfaction, he made for our trespasses.* Which satisfaction lyes *chiefly*, if not *only*, in his ruful *sufferings*. For being made under the Law, by virtue of his condition,

he

he was strictly oblig'd, to yield an Adequate obedience thereunto, on his own accompt. Nor does his active Obedience seem to be an ingredient into his satisfaction, but only as it may be reckoned a piece of his passion; in his free and voluntary submission *to*, and meek and lowly susception *of*, the Obediential state. And therefore I say, His sufferings are the *Matter* of his satisfaction. And these are either *corporeal*, in regard of which, he is said to *bear our sins in his body*: Or else *Spiritual*; in reference to which, *his Soul* is said to be *made an offering for sin*.

The *Efficacy* of his Satisfaction results from his transcendent merit. That merit from the superlative dignity of his Person, That dignity from the peerless excellence of his Nature; that is, his Divinity. Which in his miraculous conception, was complicated or connected to our despicable Flesh, and stooped to an intimate conjunction with humanity. And tho the way of its union and humble copulation, was ever so mysterious, as to be unintelligible; yet in reproof and condemnation of daring Hereſiarchs, it is fairly elucidated by the Council of *Calcedon*. For there the Fathers (adhering to Decrees of Antecedent Synods) Orthodoxly defined; that CHRIST is perfect GOD, and real Man, ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως, *unconfusedly*, *unchangedly*, *individedly*, *inseparately*: Thereby rightly defending the unity of his *Person*: Truly maintaining the *duplicity* of his *Nature*: and plainly asserting, and piously indicating, the respective *proprieties* of *each Nature* to be still retained, in their genuine distinctness and integrity. But not to digress

This Satisfaction *Socinus* denies, affirming positively, *Divinæ Justitiæ neque satisfeciſſe, neque ut satisfieret, opus fuiſſe.* That CHRIST *neither hath satisfied* Disp. par. 1. cap.

ſatisfied the Divine Juſtice, nor was it neceſſary, that it ſhould be ſatisfied. Yea, which is worſe, he ranks this Doctrine amongſt *planè nugatoria, meer trifles.* And which is groſſeſt of all, he calls the opinion, *Frigidum, falſum, abſurdum, fædè ſummèque injuſtum, & horribiliter blaſphemum: Cold, falſe, abſurd, vilely and extremely injuſt, and horribly blaſphemous.*

Lib. 3. de Servat. cap. 10.

But in confutation of this black, and wild, and pernicious figment; we are taught from above, that CHRIST died ὑπὲρ ἡμῶν, and ἀντὶ ἡμῶν. *For us.* And that not only as an *Example*, but as a REDEEMER. And therefore he is called λύτρον, *a price*, and ἀντίλυτρον, *a ranſom.* And we are farther inſtructed that he died ὑπὲρ ἁμαρτιῶν, *for our ſins*: and was *delivered* διὰ τὰ παραπτώματα, *for our offences*: and ſuffered διὰ ἁμαρτίας, *for our iniquities.* All which phraſes (to them that underſtand the Greek Idiom, and the ſenſe of the expreſſions, as commonly uſed by Maſters of that language, and Writers in it) do clearly ſignifie; that our ſins are not only the *final*, but *impulſive* and *meritorious* cauſe of CHRIST'S death.

And therefore we are told farther ſtill; that he was a *ſacrifice* for us. Not only προσφορὰ, *an offering*; but ἱλασμὸν, *a propitiation*: Yea, κατάραν, *a curſe.* Which implies again, and irrefragably proves, that he did not only die, *noſtro bono, for our Good*; but *noſtro loco*, in our ſtead. And that his death was really ſatisfactory in that ſenſe, which our Church emphatically teaches in her common Office, *He ſuffered death upon the Croſs, for our Redemption, and made there a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for the ſins of the whole World.* And by means of this ſatisfaction, the diſpleaſure of ALMIGHTY GOD, who was provoked, is appeaſed. The Equity of his inexorable Juſtice, which

was

was injured; is vindicated. The Authority of his indispensable Law, which was prevaricated; is fenced and secured. The guilt of the Criminous, wherewith they were corrupted; is exterminated, and abolished. And the guilty, most guilty sinners, which must have been condemned; may now be certainly and eternally saved.

But there is one Query still behind.

Upon what conditions may we through CHRIST *obtain Salvation?* They are these two; *Faith* and *Righteousness*. And therefore it is said, *He that believeth shall be saved*: and, *The Righteous shall go into life Eternal.* But if in this faith there happens a failure, or an intercision falls out in our Righteousness; then *Repentance* comes in as an useful Supplement, and where it is unfeigned, makes amends for all deficiencies.

Upon this Question *another* may be grafted; Namely, *Whether we are to be saved by* CHRIST'S *imputed Righteousness?* The judgments of most have leaned to the affirmative. And tho I must not undertake to determine the Problem; yet I may venture to assert of this prevailing opinion, that notwithstanding its great reputation and Authority, it is liable at least to *one notable exception*; and meet to be received with *one prudent caution.*

The *Exception* is this: *It is not so perspicuously laid down in Scripture, as the Patrons and Propugners of it do pretend.* It is said indeed in the 4*th* of *Rom.* That Abraham *believed* GOD, *and it was* IMPUTED *to him for Righteousness.* But the sense of that Text, can only be this. GOD gave *Abraham* a Promise; and *Abraham* gave credit to the Promise he made; as it was fit he should upon the accompt of his veracity. And *in* so doing, he did a righteous act; and

for ſo doing GOD reckoned him, in *that inſtance*, a righteous perſon. But what's this to the imputing of CHRIST'S righteouſneſs?

In the ſame Chapter it is remembred, that *David* deſcribeth the Bleſſedneſs of that man, unto whom GOD *imputeth righteouſneſs*. And his words are theſe: *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered. Bleſſed is the man unto whom the LORD will not impute ſin.* So that all the *imputing of Righteouſneſs* here, amounts to no more, than a *non-imputation* of ſin. And therefore this place does planely ſubvert, rather than ſupport the controverted Article.

It is ſaid alſo, 1 *Cor.* 1. 30. That *CHRIST is made unto us Righteouſneſs*. But how ſhould this be done, ſay the favourers of the opinion, unleſs by *imputation*? Yet the whole verſe runs thus: *But of him are ye in CHRIST JESUS who of GOD is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* Now durſt any maintain, that CHRIST is our Redemption, by *imputing* it to us only? Yet as well they may hold *that*, as infer from the words, that he is our *righteouſneſs* by *imputation*. For the one is there ſaid to be *imputed*, as much as the *other*. And therefore for ought that is colligible thence, he muſt be the one, in the ſame way and notion, that he is the other. And is he not both, becauſe he procured both? And for the ſame reaſon he is ſaid to be *our peace* too; becauſe he purchas'd and procur'd it for us.

Again, they allege that of St. *Paul*. *By the obedience of one* (that is, CHRIST) *many ſhall be made Righteous*. But can any be made *righteous* by *his obedience*, except it be *imputed*? I anſwer; It is probable they may: And theſe very words ſeem to incline

Rom. 5. 19.

cline to another sense. The same Pen which wrote *them*, has recorded *this* of CHRIST likewise: That *He humbled himself, and became obedient unto death, even the death of the CROSS*: Wherefore, (for which very condescensive obedience of his) *GOD has highly exalted Him, and given him a Name above every Name.* Or (as we read elsewhere) has given Him *all power in Heaven and Earth.* And so power to dispense Righteousness unto his People. And tho the obedience of CHRIST, may become instrumental to the making many Righteous, tho it be not imputed to them, because it was a means to intitle him *to*, and invest him *in*, a power of *dispensing* Righteousness to men.

These are chief Texts upon which the Doctrine of Imputation has been founded. And from these it has been as boldly and magisterially taught and recommended, as if it were there delivered *totidem verbis*, in expres words. But whether they teach it so clearly, and justifie it so fully, and make it so very necessary to be believed as some imagine; let the intelligent judg. I speak nothing in a definitive or dogmatical way. Only I find that our Church in her Articles, says not thus; but that *we are accompted righteous, only for the merit of our LORD.*

But those of us that have cordially embraced this opinion, and think we have reason to adhere to the same; let us always do it with *this caution*: Never so rely upon the righteousness of CHRIST, as to neglect righteousness in our selves. For that's the Influence (it is to be feared) which this perswasion has upon many: While they trust to be justified by their SAVIOUR'S righteousness, they disregard righteousness in *themselves*: Without which, the righteousness of CHRIST shall never be imputed, tho

the Doctrine in diſpute were true. And to take us off the neglect of Righteouſneſs in our ſelves, we may conſider; there is nothing more earneſtly or frequently urged in the ſacred Volume, than our being *actually* righteous. *Awake to Righteouſneſs: follow after Righteouſneſs: live unto Righteouſneſs: having on the breſt-plate of Righteouſneſs: being filled with the fruits of Righteouſneſs.* And not to multiply Quotations, St. *John*, let us hear ſpeak once for all, *He that doth righteouſneſs is righteous.* So that he alone can be the *truly* righteous man, that is *practically* ſo.

And beſides; we are required to be *Holy as GOD is Holy.* But GOD we know is not *imputatively* Holy, and therefore neither muſt *we* be ſo only. But as his holineſs is intrinſic, natural, and eſſential: ſo ours muſt be inherent, proper, and perſonal. Elſe it can never ſymbolize with *his*, nor come up to a juſt reſemblance of it; as it ought to do, in conformity to that Apoſtolical Precept; *Put on the new man, which after GOD, is created in Righteouſneſs and true holineſs*, Eph. 4. 24.

And the truth is, ſuch *actual*, ſolid, and ſubſtantial Righteouſneſs as this, is indiſpenſably needful to qualifie us for the happineſs of the future ſtate. For ſhould impious miſcreants that are deſtitute of it, be tranſlated thither; they would be but as Batts in the Sun-ſhine; and the felicities about them, would be matter of trouble and uneaſineſs to them, through want of righteouſneſs. For the bleſſedneſs of a ſtate reſults from the congruity betwixt the excellencies in it, and the perſons that poſſeſs it. Now unleſs we be righteous, there is no ſymmetry or agreement, betwixt our diſpoſitions, and the Heavenly Beatitudes: and therefore were we placed in Heaven its ſelf without righteouſneſs, we could not be happy. And

And this (by the way) gives a plauſible accompt, and the true reaſon, why God impoſes duties upon us. Not becauſe acting them is beneficial; or omitting them, any way detrimental to himſelf: but becauſe thereby we might improve our righteouſneſs, and acquire ſuch habits of goodneſs to our ſelves, as might elevate our Souls into a meet capacity, of injoying the Glories of the Eternal World, and of being beatifi'd in that fruition.

And for this reaſon CHRIST *cannot* ſave ſinners, but on terms of righteouſneſs. Not only becauſe it is otherwiſe decreed, but becauſe it is *impoſſible*; there being no ſalvation, no ſuch thing as happineſs to be had, without actual righteouſneſs, even in the preſence of GOD himſelf. An unrighteous Soul is as incapable of the Beatific Viſion, as a blind Eye is of ſeeing the light of the Sun.

And therefore as for *Infants*, *Idiots*, and the like, who cannot be indued with this *ſort* of righteouſneſs; mercy ſaves them upon another accompt, and their happineſs may be another thing: conſiſting not ſo much in accumulated pleaſures, as in an Anodynous condition, and a ſtate of Indolence. For the Higher life having ſeveral degrees of bliſs in it, the loweſt of theſe degrees (which falls to the lot of the mentioned parties) may lye chiefly in an exemption or total immunity from all kind of troubles. At leaſt the felicities cannot be ſo ſweet, and ſtrong, and ſublimate; as thoſe of more perfectly righteous Spirits.

Having made good what the Text aſſerts, that *CHRIST JESUS came into the World to ſave Sinners*: And reſolved three material Queſtions concerning our Salvation: The Firſt, touching the Author; the Second, the Means; and the Third, the Terms and Conditions thereof: Now may ſuch

Inferences

Inferences ſeaſonably come in, as are moſt deducible from the words.

The Firſt, This;

If man had not ſinned, GOD had not been Incarnate. The very end of his Advent, or coming in a Body, was to ſave Sinners: If therefore there had been no ſinners to ſave, he had never ſo come into the World. Some have thought and taught otherwiſe: and amongſt the reſt, that noble and renowned *Picus* of *Mirandula*. Who undertook to maintain, that, *Si* Adam *non peccaſſet, Deus fuiſſet incarnatus, ſed non crucifixus: If* Adam *had not ſinned, GOD had been incarnate, but not crucified*: Which is highly improbable.

2. *What a bitter Lamentation may we juſtly take up for the unbelieving Jews?* CHRIST is come to ſave them, and they ſtill expect him. He died *for* them, he died *amongſt* them; and yet they think he is not born. Being given up to a Reprobate mind, and ſtrong deluſions; and a ſpirit of dull and monſtruous incredulity; they will not be perſwaded that he aſſumed our Nature, and *tabernacled* amongſt us, according to the expreſſion of the HOLY GHOST. He anſwered the Quality and character of the Meſſiah in all points; ſave only that he was not a temporal Prince, as they miſconceiv'd he ſhould be. Which groſs and unhappy notion of theirs, was indeed the foundation of all theirs prejudice, and malice againſt him. He was born when the Regal and Legiſlative power was departed from the Jews: His Mother was a Virgin; of the City of *Bethlehem*; of the Tribe of *Judah*; of the Houſe of *David*. All which was to be. And, which is more, when he Preached to the Jews, and converſed with them, he atteſted his Divinity with ſigns and wonders, with Glorious

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prodigies and ſtupendious Miracles. Which all together prevailed ſo far, that they entred him in the publie Regiſter of their Prieſts, by this Title, JESUS the Son of the living GOD, and of the Virgin Mary. But when all was done, they rejected him at laſt; and count him no better to this very day, than a Grand Impoſtor, and baſe and curſed Seducer of their Nation.

O let us pity them, and from our hearts bewail their deplorable condition. We can hardly beſtow our tears better, than upon that blind, and obſtinate, and forſaken People.

3. *How vaſt, abounding, and illimited, is* CHRIST'S *affection towards us?* It is high as the Heavens, unmeaſurable as Eternity, infinite as Himſelf. It has far out-acted all Romance, and ſcorns to be contain'd within the compaſs of Hyperboles. In compare with this, the wildeſt extravagancies, and moſt impoſſible ſtories of licentious fiction, may ſeem both probable and modeſt things. That CHRIST JESUS ſhould come, and come into the World, to ſave ſinners; Lord what a Love was this, and who can Expreſs it! Expreſs it? Alas in words there's too great penury to do it. Yea thoughts themſelves are much too narrow to conceive it. When they unite with ſtrongeſt force, and even dilate their whole capacity, and ſtrive to graſp it in their apprehenſion; they ſtrain themſelves quite beyond their power, and ſo diſſolve into confus'd diſtraction, leaving the mind in ſweet amazement.

Miraculous love! ſuch as none but a GOD could ever have manifeſted. And ſo manifeſted, as no men upon Earth durſt ever have deſired. For us once to have whiſpered ſuch a thing in the ALMIGHTIES Ear, as his Sons Incarnation

tion for our Redemption; tho with lips laid in the dust, and spirits cloath'd with lowest humility; would have been the highest pitch of Unpardonable Presumption, and a blasphemy as loud as Thunder. But that monstruous favour wich the boldest durst not ask, GOD freely granted without request: and so much the greater was his love for that.

'The HOLY GHOST'S description of this matchless love, is strange and unusual, to make it the more emphatical, Eph. 1. 18. *That ye may be able to comprehend the bredth, and length, and depth, and heighth of* CHRIST'S *love.* We no where read of Love described thus. Yet this, I say, is so far from being improper and absurd, that it is most apt and congruous.' For while he imputes Physical dimensions to it, he does but illustrate and commend its excellence, making it even a firm and solid Body of Love; such as for the unparallel'd perfection and peculiarity of it, is not to be found but in the Blessed DEITY, which is love essential. O consider this love and wonder; consider it, I say, and wonder at it. That GOD the FATHER should send his SON; and GOD the SON should come himself; and come to such a place, and come in such a way, and come to such an end; what manner of love was here? What mighty love? What marvellous Love? What boundless, peerless, passionate Love? Speak O Heavens, and declare O Earth, if ever ye beheld the like. What shall I say to it? O what shall I say concerning it? My best way is to hold my peace. I will do therefore as I now directed; think and wonder, but speak no more; Astonisht silence is the fittest Eloquence.

And

And truly we may well give over speaking, and say no more of this wondrous Love. For I remember, that famous Doctor S. *Paul*, who (as all must grant) wanted no Elocution; was remarkably plung'd in discoursing about it. He was egregiously learned and inspired too; yet treating of this incomprehensible love, he was presently non-pluſt; and fain to deliver himself at a strange rate, *Eph.* 3. 19. writing no less than contradiction. *That ye may be able to know the Love of* CHRIST, *that passeth knowledge.* What a significant inconsistency? What a sweet and pregnant incongruity is here? Can we measure that which is boundless? Can we fathom that which is bottomless? Can we know that love which passeth knowledge? But thus we must talk of this surpassing love, nor can we do it in better terms: To such absurdities it drives our shallowness, to discourse of its immensity.

But then while they live, let none of CHRIST's sincere and hearty Proselytes, go about to question the divine love to them. To do that *now*, will be too disingenious and unreasonable. For he that contemplates this illustrious act, of his coming into this World to save it; and fluctuates and staggers in the belief of JESUS his indulgence to his People: May next dispute, whether the Sun shines at noon-day or no; and doubt if the plainest and most demonstrable truths, be not fallacious and incertain things.

Herein he has given us, a stronger argument, a surer token, a clearer evidence, a larger instance of his love, *since* mans defection and apostacy; than ever he did *afore*.

To go a little farther; Since the love and kindness of the SON of God, has been, and is so ardent to us; let this holy flame warm our Souls with reciprocal affections to him again. And let the egressions of our love to him, correspond to his way of expressing love to us. That is, as he has manifested his love, in *actual* coming to us; so let us shew ours, in passionate *desires* of going to him.

Were we exalted to the highest Glories; were we surrounded with bliss, and incircled with Joy, and crowned with Honour and Immortality: In a word were we above in the heavenly state; yet were we there without CHRIST, who brought us thither; methinks we should be impatient even of that sweet condition, and find a weariness and restlessness in our selves, till we might pass into his wished presence, where-ever it should be. But how much greater cause have we now, of longing to be where our REDEEMER is; when we are not in Heaven, but on Earth; in a sinning, suffering, dying state; which were it not that it leads to a better, would not indeed be worth the having.

Methinks O Christians! As oft as our dear and loving SAVIOUR comes into our minds (and sure he can never be long out) our glowing hearts should presently take fire, and burn with pathetic longings after him; and we should not care, either what we did, or what we suffered, so we might but ascend unto his MAJESTY.

Thus it was with that glorious Martyr *S. Ignatius*, *S. Johns* Disciple, and Arch-Bishop of *Antioch*. He professes of himself in his Epistle to the *Romans*; I desire nothing, τῶν φαινομένων, καὶ τῶν ἀοράτων, ἵνα Ἰησοῦ Χριστοῦ ἐπιτύχω. *Either of things visible, or invisible, so I may injoy* JESUS CHRIST. πῦρ καὶ σταυροὶ, &c.

&c. *Let fire, and the Cross, and troops of wild Beasts; let cuttings, and lancings, and rackings of my bones; let tearing of my members, and the dissolution of my Body, and the chastisement of the Devil come upon me, so I may possess* JESUS CHRIST. Καλὸν ἐμοὶ ἀποθανεῖν εἰς ἰησοῦν χριστόν; *'Tis good for me to die for* JESUS CHRIST; ἢ βασιλεύειν τῶν περάτων τῆς γῆς, *rather than to reign over the Ends of the Earth.* And a little after he cries out, τὸν θεὸν ζητῶ, *the* LORD *I desire*, ἐκεῖνον ζητῶ, *him I seek.* Thus the holy man breathed, and thus his holy Soul panted after JESUS. O that our desires would rise and run, and at such rate, as they have greatest reason to do continually.

4. *How studious, officious, and laborious should we be, for the good of Men; though in what we do we debase our selves, and stoop to the most inferior employments?* The SON of GOD came into the World. And to what end? To be sole and absolute Monarch of the Earth? And to act pompous state, or splendid greatness, in, or over it? Did he come to wear a Robe, and to sway a Sceptre? To live in Honour, and to rule in Glory? To have Princes for his servants, and Kings for his attendants, & Puissant Emperours for his companions? Or did he come to erect his Pavilion in the Clouds, and to make the Skies his spatious territories? Did he come to be crowned with the Stars, and to be clothed with the Sun? To have Cherubim for his Guard, and Seraphim for his train? To threaten with accents as piercing as lightening, and to command with a voice as dreadful as Thunder; and to receive the homage and prostrate adorations of all the Inhabitants of the Universe?

This I confess, and a great deal more, would have been but highly befitting his MAJESTY. But wide-

ly different from all this, was the end of JESUS his coming in the Flesh. It was to save Sinners: Despicable dust and sorry worms. Then which he could have made a thousand times more, and a thousand times better creatures with a word. And this was a mean work for him, especially considering how it was to be done. For he was to save them, by satisfying for them: And to satisfie, by Suffering. By Suffering shame, by Suffering pain, by Suffering death, and all that innocence could indure.

BUT less then we cannot learn from hence, than to serve Mankind with a pious industry; and never to stick at our own diminution, so we may contribute to their Salvation. An example of this, is the great S. *Paul*: I will very gladly spend, and be spent for you. 2. *Cor.* 12. 15.

5. '*How confident may we be of our Souls Immortality?* For were not their Existence lasting, and their Life extended beyond the term of this transitory state; our blessed LORD need not have come to purchase their Salvation, But since he was born to ransom them from Hell, and to put them in a capacity of future happiness; this fully evinceth, that they shall have being, when this World has none, and live through the longest tracts of Eternity. This Heathens saw by their glimmering light. For as the Ingenious Poet sang, *Morte carent animæ.*--- And another, *Sunt aliquid manes, lethum non omnia finit.* Ghosts are somewhat upon which the fangs of Death don't fasten.

Our Spirits are not of so mean a make, as at Death to perish with their concrete bodies. They are privileg'd with perpetuity a *parte post* as the Schools speak. Tho' not ἁπλῶς ῥητῶς; simply, absolutely, essentialy, and independenly; yet *per gratiam creationis*,

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by ſingular favour beſtowed on them in their creation. Thoſe noble Eſſences, whatever darker minds may wildly imagin, were not deſign'd for a temporary continuance. Their nature is Immortal, and runs paralel with the longeſt line of endleſs duration. Their origin is derived from GOD himſelf, and when his All-powerful goodneſs formed them, he never meant that ſuch Glorious lights, ſhould only twinkle a little, and then go out: Glitter a while upon the ſtage of being, and ſo be thruſt down into the black abyſs of non-exiſtence.

Indeed at Death he Suffers them to ſet in a Cloud, and lets them go down in the Horizon of time: But then it is that they may riſe in the Hemiſphære of Eternity, and ſhine in the vertical of a future life without declenſion. Death is ſo far from extinguiſhing the life of Souls, that it excites it, and makes it more energetical; raiſing them to an higher degree of vivacity, than any here poſſeſſed. It only cuts the cord of vital union, which ties them up in theſe rags of Fleſh, and ſtrips them of thoſe ſordid clothes of duſt, which dreſs them for Mortality. It only pricks the bladder of the Body, and refunds that ἄπυρα μεγάλης νόος (as *Nazianzen* calls the Soul) *breath of the Immenſe mind*, *GOD*, back unto Himſelf. O let us live like thoſe that have Souls, that have ſuch Immortal Souls to be ſowed.

6. *What a vindication of Providence is here as to the Eternal perdition of the Ungodly?* Diſmal things occur in Scripture, touching the final ſtate of Souls. We read there, that CHRIST's Church is *a little Flock*: That the Gate of Life *is ſtraight and narrow*: And that there are *few that ſhall be Saved*. And many Father the event upon GOD, his Sovereign Power, and irreſpective Decree: And talk reflectingly againſt his

his MAJESTY, as if he had arbitrarily condemned the greateſt part of Men, by irrevocable Sentence; to the moſt extreme and interminable Miſeries. But is this likely? Or can this be? When his own SON, his only Son, came into the World to ſave Sinners; all Sinners that will be ſaved?

Much might be ſaid againſt this rigid, ſour, ill-natur'd Opinion, (which ſtrikes ſo directly at the GOODNESS of GOD, that central and radical perfection of his; and derogates from his kind and gracious Philanthropy with mighty diſparagement and defamation.) But it will not do well in confuting an Error to confront Authority. Yet this I will add, and I wiſh the whole World could hear it at once; and glad I am, that I ſpeak it this day in ſo celebrious an Aſſembly, becauſe it does right to the GOD of Heaven.

There is nothing leſs grateful, nothing more grievous to his Sacred MAJESTY, than the ruine of thoſe Souls which his hands have made.

And O that none of Mankind might Periſh! But they that do ſo by abſolute Decree. Then all the Poſterity of fallen Adam, would be ſure to be Children of the Living GOD, and to triumph together in the Peace, and Joys, and Glories of his preſence, for evermore.

7. *Let no Perſons that repent truly of Sin, ever deſpair of their Salvation.* I know it is the commune fault of Men, rather to preſume than deſpond of Happineſs. But tho' the many amongſt us be addicted to preſumption; yet ſome may be in danger of the oppoſite Evil; and through the ſenſe and ſting of their own Guilt, and the curſed inſtigations of malicious Spirits, ſtrongly inclin'd to deſperation. And to

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such the comfortable Doctrine of this Text, does next apply it self.

It bids them lift up their drooping Heads, and behold their kind and compassionate REDEEMER. It bids them look and see how he hasts and flies most swiftly towards them, with extended Arms of tender Mercy ready to embrace them. A sight able to revive their gasping hopes, and buoy up their heavy, pensive Hearts, though immers'd in greatest depths of sorrow. What! can we see the Son of GOD clothed with our Flesh, and joined to our nature, and yet conclude our own adoption a thing impossible? Can we see the high and mighty JESUS, come into the World to save Sinners; and yet think we cannot be saved by Him? They are sunk into a low condition indeed, whom he cannot advance to Pardon and Felicity. He is able to save εἰς τὸ παντελὲς *Heb.* 7. 25. *to the uttermost.* And no Sinners (relying on his merits, and Faithfully discharging their own duties) ever miscarried or fell short of Heaven, through deficiency in him, or any inability to conveigh them thither.

But we are apt to question his *will* therefore, rather than his *Power*, to save us. But I assure you we have little cause to do it. Does He not freely invite us to Salvation? *Come unto me all ye that labour and are heavy laden.* Does he not promise to receive us if we come? *Him that cometh unto me, I will in no wise cast out.* Does he not complain, because we will not come? *Ye will not come to me that ye might have Life.* Yea did he not grieve and weep to see Mens backwardness? So he did over the famous City: *O Jerusalem, Jerusalem,* &c. And when CHRIST thus importunes us to come and be saved; promises to receive us, if we come; complains, and grieves, and weeps, because we do not come: Can we think he is unwilling to save us?

Should

Should we take our Bibles, and turn over the History of his bleſſed Incarnation, his holy Life, his bitter and his bloody paſſion; we could no where diſcover or find out any thing, that looks like the leaſt unwillingneſs in CHRIST to ſave Sinners. If he were unwilling to do it, why did he come into the World on purpoſe? As the Text informs he did. Or when he had been a while here, and had felt in ſome meaſure, the weight and pungency of his direfull Sufferings; if he had not been willing to ſave Sinners, why did he not ſhrink and draw back, and refuſe to go through them, but meekly ſubmit to the tolleration of them? We know what he once ſaid: He *could have prayed his* FATHER, *and he would have ſent him more than twelve Legions of Angels.* A ſufficient Power to have reſcu'd him from a few ſilly and abuſive Worms. But he never put up this petition; and was he then unwilling to ſave us? O do not think ſo! Do not wrong him with ſuch a thought. Once indeed he prayed, that if it were poſſible, the *Cup* of his affliction might paſs from him. But therein he did not ſo much ſhow any reluctance or unwillingneſs to drink it off, as the exceeding bitterneſs and acerbity of it. For at the ſame inſtant, he reſign'd himſelf wholly to GOD's diſpoſal, and deſired to Die if he ſo pleaſed. *Not my will, but thine be done.*

But if CHRIST be thus willing to ſave Sinners, then *how comes it about, that the day of Grace ſhould ever be paſt with any in this Life?* And that Men ſhould grow up to ſuch an height of Sin, as here to be debarr'd from the Mercy of Pardon, and even to anticipate their final Sentence, by being condemned before the Judgment?

And

To this I Answer, First: *it is a great Question whether the day of Grace can be past so long as the day of Life continues.* For the lewdest Persons while they dwelt upon Earth, are no where said to be fallen into so Ruful a Condition.

Cain was a Man unmeasurably Sinful: and so was *Esau*: and so was *Simon Magus*: and so was *Judas*. Yet concerning the worst of these, it was never pronounced, that their Day of Grace was over in this World.

'Tis true, *Cain* was thrown out of GODs presence with a Curse, But (so have many Excommunicated Persons been) and if he had returned and sought it by Obedience, he should certainly have found Re-admission to his Favour.

And of *Esau* it is recorded, that he found no Place for Repentance, though he sought it carefully with Tears. But then what Repentance was that which he sought so mournfully? He did not seek to Repent of his Sins; but besought his Father to Repent of his Blessing, that so he might have recovered the Right of Primogeniture, which he profanely alien'd to his Brother. This the sight of his loss, not the sense of his Sins, made him weep and cry out with exceeding bitterness, (*Gen.* 27.) not to GOD, to have his Trespasses remitted; (then he had been happy;) but to *Isaac*, to have his Blessing reversed. But because *Isaac*'s Benediction was irrevocable, therefore was *Esau*'s Lamentation bootless.

And touching *Simon Magus* we Read, that though he was *in the gall of bitterness, and the bond of iniquity*, soak'd in the virulence and venom of Sin, and a perfect captive to the Devil; yet St. *Peter* advised him to Repent of his Wickedness, and to pray to GOD, *if peradventure the thoughts of his Heart might be for-*

given him. He was gone very far, when he was come to this. But though his Case was hazardous, it was not hopeless. For the Apostle would never have set him to work, if he had thought his Labour would have been in vain.

And for *Judas*, it is believed, that though his crime was of a monstrous nature, and prodigiously aggravated by most horrid Circumstances; yet Repentance would have brought him under the line of Mercy, and within the compass of Pardon. So St. *Austin* concludes in his Tractate *de util. Pœnit. Judam Traditorem, non tam scelus quod commisit, quam indulgentiæ desperatio, fecit penitus interire. It was not so much the Villany he committed, as despair of Mercy, that made the Traytor* Judas *to Perish.*

Now if the Day of Grace were not past with these so notorious Offenders, why should it be past with any while alive.

Secondly, to the Quære I Answer: *If the day of Grace, may in this Life be past with us; this is consistent enough with CHRIST's willingness to save us.* For it is not long of him, but our selves, that the unhappiness befalls us. While our *LORD* endeavours to reclaim us from our Sins, and Reduce us to himself: and we resist the strivings of his *SPIRIT*, and defeat the workings of his Providence, and elude the Methods of his Wisdom, and frustrate the Contrivances of his Love and Kindness, destin'd to our good: we may hereby arrive at such a pitch of Malice, as to be incapable of Salvation in some respect: at such a pitch of Malice that the Ordinary influence and concurrence of Divine Grace, which is sufficient to other Mens Salvation, will not be effective of ours. Nor is God obliged then to exert his Grace in *mightier* efforts and a Power *irresistible.* No, rather (considering how we have

have despised his former Goodness) it is but just with him to withdraw the *Commune* Effluxes of it, leaving us (as he did that stubborn *Pharaoh*) to our selves. And then our Hearts, which would not be intenerated and mollifi'd by his Grace, will grow more obstinate and inflexible.

When we are come into these Circumstances, we may well suspect that our Day of Grace is past indeed. For then we are unlike to get to Heaven, unless by *extraordinary* Dispensations, which GOD has promised to none, and very seldom affords to any. But then who is to blame for this? Not *CHRIST*, for he is willing to save us still: but our selves alone, who have sunk so deep into the Gulf of Sin, as to render our Emergency into a State of Righteousness extremely difficult, and in the Course of GODs usual dealings with Men, utterly impossible. And when by our vile & licentious practices, we thus straiten and block up our way to Heaven, and shut and bolt the Gate of Paradise against our selves; we cannot complain that we are kept out, because CHRIST is unwilling to let us in. No, amongst all the outcries of Perishing Souls, that pierce the horrible Regions of Darkness, and ecchо in the dismal Caverns of Hell, I dare boldly say, there is none like this: That they Languish and die in endless misery, for CHRIST's being loth to save them from it.

But then (may some dissolute *Miscreants* say) if the Case stands thus: if none may despair, if all may be saved; then what good news is here for us? we may then continue where we are, and lay down and rest in our old delights, and go on with confidence in our Sinful Pleasure, and yet do well enough at last.

But to them that talk at this extravagant rate, I reply in short; My design was not to encourage the sinful, but to support the sorrowful. Not to harden

the presumptuous, but to relieve the penitent. To build a Sanctuary for the contrite, not a refuge for the careless. And if they will snatch the Doctrine out of my mouth, and make it minister to evil purposes; be it known unto them, they do great disservice to their own Interests. If like *Pharaohs* Magicians, they will turn a staff into a serpent; or change an antidote to deadly poyson: if they'l burn by that fire, which was kindled to warm them; and surfeit of that food which was prepar'd to nourish them; who can help it? Themselves must answer for their wilfull ruine; and by inverting the use of such wholsome remedies, shall perish like fools, and none shall pity them.

For albeit CHRIST is willing to save us, yet save us he will, on his *own* terms, and in his *own* way. And how is that? The Scripture certifies.

GOD *sent his* SON *to bless us, in turning every one of us from our Iniquities.* And CHRIST *gave himself for us, that he might* REDEEM *us from all Iniquity.* So that first he saves us from sin, and then from misery. That's the progressive method or order, which he has fixt and prescribed to himself, in carrying on and compleating the work of our Salvation. First he rescues us from the reign, and power, and practice of Sin: and then from the guilt, and curse, and punishment of it. If therefore we mean to persist in Sin, it behoves us to seek out for *another* SAVIOUR, if in the end we would be happy. And we cannot but remember, that this Inference, counsels none against despairing of Salvation, *but such as repent, and repent truly of Sin.*

8. *How little cause have we to distrust Providence, as to our temporal maintenance!* GOD that honoured us with so great a blessing as JESUS's Advent, will

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not deny us those that are less. 'Tis the Apostles Inference from the same Doctrine. *He that spared not his* SON, *but delivered him up for us all; How shall he not with him also freely give us all things?* He that paid such a vast price for our Souls, will not neglect them while they dwell in these Bodies. He will certainly vouchsafe us as much as we *need*; though perhaps not so much as we *wish*. What the Psalmist asserted, we may boldly believe; *they that fear the* LORD, *shall lack no manner of thing that is good.* They may lack many things good in themselves, but nothing that is good for them. He that fed *Elijah* by the ministry of Ravens, and the *Sereptan* Widdow by miraculous augmentation of her exhausted provisions; will find out ways for our competent subsistence, in our greatest destitution of necessary supplies: and will take care that we shall never want, what it were better for us to enjoy.'

Lastly, Since CHRIST JESUS came into the World to save sinners, *how should we laud him for that signal Mercy?* It is the highest and most glorious favour, that ever we received at his hands: And therefore for it, we should exceed in gratitude. And therefore our Church in a deep sense of this incumbent Duty, has appointed the *Benedictus*, that most admirable Hymn or Song of Blessing for our SAVIOUR's Incarnation, to be offered up to GOD in her Morning Devotions: and mentions it also in the General Thanksgiving; and good reason. For had he given us leave to ask what we would; and a promise to obtain whatever we asked; we could not have requested any thing so great: yet this he imparted, undesired. Yea, if GOD had studied and cast about with himself to all Eternity, he could not have invented or projected for us, a more noble kindness. O that Men would

would therefore praiſe the LORD, for this his GOODNESS. But Men alone cannot do it enough: let the whole Creation make one Quire, and joyn in conſort to celebrate his Name with ſolemn Praiſes. Let the Saints and Angels praiſe him. Let the Heavens and the Earth praiſe him. Let the World, let both the Worlds, and all that is therein praiſe him. But above all, let every ſincere Penitent rouze up himſelf, as the good Man did; Praiſe thou the LORD, O my Soul. Methinks we ſhould wiſh we had a Thouſand Tongues to ſing forth thankful Anthems to his MAJESTY: And that our ſelves were turned all into Harmony, that ſo we might extol him with the ſweeteſt Melody. But being ſure we are unable to praiſe him ſufficiently here upon Earth, let us reſolve to do what we can, and let the reſt alone till we get to Heaven. Where our faint, and flat, and low magnificats, ſhall riſe up to Divine and lofty Hallelujahs, and run out in moſt high and Eternal Doxologies.

I now conclude with this one Corollary. *Such is the ſweetneſs, ſuch the uſefulneſs of the Text before us, that it ought never to be forgotten by us.* Let us ſet it therefore continually in our ſight. Let us fix it in our minds, and Print it in our memories, and every day revolve it in our cogitations. It is as choice, as pathetick a place, as any in the Bible. CHRIST JESUS *came into the World to ſave ſinners*: what a ſtrange gratification drops and diſtills, from the affecting words? They are more fragrant than Perfumes; more ſavory than Banquets: more precious than Jewels; more powerful than Rhetorick: more cordial than Wine; more healing than Balm: more taking than Beauty; more raviſhing than Love. I know not what to ſay, to expreſs my own Sentiments of them; much leſs to ſet forth their native Excellence. They are more valuable than all the World, to repenting Sinners,

Sinners. And all the felicities in the World, cannot lift them up to ſuch a degree of rapturous Joy, as that which ſpreads and flows through their Souls, upon the ſerious contemplation of this moſt *faithful, acceptable ſaying*, CHRIST JESUS *came into the World to ſave Sinners.* To whom be all Glory, Love, and Obedience, for ever and ever. *Amen.*

FINIS.